THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."—PHILLIPS BROOKS.

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WORDS IN SEASON FROM THE FIRST PRESIDENCY.

FROM THE "DESERET NEWS," CHRISTMAS EDITION, 1910.

To the Latter-day Saints everywhere, Greeting and Benediction; to all mankind peace and good-will. The saints have double cause for rejoicing at this festive season. While the Christian world celebrates the advent upon earth of the Divine Nazarene, in which we join with them, at the same time we commemorate the birthday of the great Prophet of the nineteenth century, who was born December 23rd, 1805, and the natal day of the world's Redeemer is dated December 25th.

Jesus of Nazareth, the son of Mary, we regard as also the Son of God. Joseph Smith was His servant and authorized representative. We honor them both. But Jesus was the Christ, the incomparable One, the incarnation of Deity. Joseph was human, appointed and directed by the Savior, and not an object of human worship. We follow him as he followed Christ, from whom he received all the doctrines, precepts, ordinances and authority that we recognize. We rejoice and are thankful for their earthly lives and the mighty work performed by each of them in his particular sphere during their short sojourn in the flesh, and Christmas is a fitting time for these celebrations, which we hold in unison with all Christendom, though we differ from its various sects in some things, as they differ from each other.

Diversity of opinion does not necessitate intolerance of spirit, nor should it embitter or set rational beings against each other. The Christ taught kindness, patience and charity. In His doctrine of the fatherhood of God He implied the brotherhood of man. The message we have to bear is universal—for every nation, kindred, tongue and people. While it is to be declared to all, it is to be enforced upon none. The free agency of man is a fundamental in the creed of the Latter-day Saints as received from the Prophet Joseph Smith as he obtained it from Jesus the Christ. Free will, free thought, free speech, free action to the line of the liberty of others, form an essential part of our faith and practice.

Obedience to law, human and Divine, is to be rendered by all people. Governments and their appointed authorities must be respected in their respective spheres, and the rights of individuals must also be maintained with due regard for the regulations of society as established by the majority in each nation or part thereof. This includes political liberty to the fullest lawful extent. Endeavors to suppress it or to use coercion for its restriction are wrong and contrary to both civil and religious law. As the Presidency of the Church of Jesus Christ of Latter-day Saints, we take opportunity once more to proclaim our adherence to these principles.

We claim no authority, and have no desire, to use the power of the Priesthood which we hold, to dictate or compel any member of the Church, or other human being, to unite with or oppose any political party or faction or to interfere with the freedom of the citizen, as frequently charged against us, nor do we believe in or attempt the restraint of trade or commerce or the suppression of enterprise, corporate or personal. We do not favor the establishment of monopolies, but believe in the freedom of capital within lawful limits, and desire the promotion of such organizations as aid in the development of natural resources and the production of anything and everything that tend to the improvement of mankind socially, nationally, and universally.

The advancement of the civilized world in art, science, mechanics, commerce, intercommunication by railroads, telegraphs, telephones, navigation and the modern appliances and inventions, receive our hearty commendation and wherever possible our support. We are not in favor of casting obstacles in the way of these great enterprises, but deplore the disposition to hamper and obstruct them exhibited by some unwise individuals and organizations. We believe in the liberty of labor and the right of working people to combine for their own protection and advancement when it does not infringe upon the rights of other people, organizations or associations. The advancement of mankind along the lines of true liberty and the upbuilding of communities, states and nations we hail with delight, and congratulate our people, in common with others, in the great progress which is exhibited from year to year

as time rolls on and each Christmastide brings such matters into consideration as cause for rejoicing.

As a religious body the Latter-day Saints have reason to be glad over the spread of "the gospel of the kingdom" among the nations of the world. We are keeping about two thousand missionaries each year in the service of the Church, traveling, preaching, distributing literature, defending the faith, carrying their message from house to house, delivering it in the public streets and in halls and chapels, bearing their own expenses while thus laboring for the welfare of humanity, receiving no compensation or other financial aid except for their return passage home on sea and land. Their relatives and friends may make merry at this Christmas season, over the splendid opportunity their absent ones have obtained of gaining experience which will be of benefit to them beyond price. By this means, prejudice is giving way among the various nations in Christendom, correct information concerning the latter-day work and its promoters is being diffused, many thousands of converts are being made, and faith in the principles we hold is promoted among hosts of people who have not the courage of their convictions sufficient to embrace the truth, but are nevertheless well disposed towards the Church and are ready to defend it when assailed by its opponents.

The confidence of the saints in the divinity of the latter-day work is increasing, and efforts to destroy it in relation to the leaders of the Church are signally failing. The condition of the saints is visibly improving as each Christmas comes round with its festivities and family gatherings. The people are better housed and clothed and fed, and blest with comforts and conveniences beyond their former experiences. Good meeting-houses are being erected, education is fostered, the societies established for general improvement are increasing in efficiency; returned missionaries mingling among the people bring to bear the attainments they have gained abroad, and as a rule use them for the public good and advancement.

There have been some instances of departure from the straight path marked out in the revelations of God to the Church which have had to be investigated and condemned. These have arisen from assumption of authority, contrary to the plain and pointed declarations of the First Presidency, causing trouble and evil without justification or excuse. These, while not so numerous as rumor declares, have been sufficient to cause disquietude in the minds of some people and to cause doubts to arise as to the attitude of the Church leaders on these questions; but we are happy to state they are being rapidly removed, because of the action that has been taken and the emphatic and repeated declarations of the President of the Church. This is a cause for congratulation and rejoicing, for justice must have its own, though it should be tempered with mercy, and the wilful transgressor should be discovered and re-

ceive judgment, which is frequently the only means to repentance and reform. The laws of the Church and the pledges of its officials must be vindicated and the truth be maintained inviolate.

We take occasion to repeat that the President of the Church does not, as reported, either collect or receive the tithings of the people, nor does he use them for his personal benefit or that of his family or associates. The law of tithing did not originate with him nor, indeed, with the Prophet Joseph Smith, who introduced it to the Church by Divine commandment, as declared in Doctrine and Covenants, section 119. That was a restoration of the ancient doctrine to be found in the Bible, reaching back at least as early as the days of Abraham, who paid his tithing to Melchisedek. In this Church it is a voluntary contribution; a matter of conscience between the individual and the Lord, and is paid to the Bishops in their respective localities and accounted for by them to the Presiding Bishopric, in whose office records are kept of every cent so contributed, which is placed to the credit of the individual tithe payer, and subject to his or her personal inspection. The tithing is expended in the manner directed in Doctrine and Covenants, section 120, by a Council consisting of the First Presidency of the Church, the High Council composed of the Twelve Apostles, and the Presiding Bishopric, and is not the property of the President in any sense of the term. All the accounts are audited by a committee of practical business men, appointed by the general conference of the Church, and the funds are used for general Church purposes.

While it is not the business of anybody but those who contribute thereto to be informed as to the disposition of these funds, yet we state for the information of those who may properly receive it that in addition to large sums expended for the building of meeting-houses, the maintenance of Temples and the conduct of work therein, with repairs and improvements, the return of missionaries from abroad, the relief of the poor and afflicted, the erection and support of high schools, colleges and universities for educational purposes, involving a very large outlay; aid has also to be imparted to distant settlements for the building and repairs of great irrigation works and the assistance of communities whose property has been swept away or damaged by floods from the bursting of dams, etc. The Church has aided largely in the establishment of important enterprises of an industrial character which would not have been brought into operation but for the means thus invested. When successful, the proceeds have become the property of the Church, and are used for Church purposes, a strict accounting being made of every dollar thus received, and in no instance has means thus obtained become the individual property of the President or of any of his associates.

We here allude to the slanders which have been published for the purpose of misleading the public and causing doubts to arise

among the Saints, in order that the truth may be understood and these false reports be officially denied. Those rumors originate from individuals who have no personal interest in the matter; the real tithepayers are generally acquainted with the facts and receive testimony from a Divine source that the principle of tithing is correct, and experience brings them abundant evidence of the Divine blessing attending its faithful observance.

The cause of education is being greatly assisted through the good works performed by the auxiliary societies of the Church—the Sunday Schools, the Mutual Improvement Associations, the Primaries and the Religion Classes, with the splendid work of the Relief Societies, all tending in the direction of faith, temperance, sobriety, chastity, virtue, unity and charity, for the building up of Zion and the preparation for the coming of the world's Redeemer, whose birth we celebrate, to reign as King of kings and Lord of lords.

We are for peace, and not for strife or animosity. We deplore dissension and abhor abuse. Though we submit to misrepresentation, it is none the less repellant to our sense of fairness and right, and we oppose retaliation and counter crimination. We counsel forbearance, being willing to leave our cause and our course in His hands who declares that He will repay. We prefer the olive branch to the sword, and silence when slandered to hasty rejoinder.

The attitude of this Church towards other religions is much misunderstood. We recognize the good to be found in all Christian denominations, also in many heathen forms of worship. Whatever of truth they contain and advocate we admire, and it harmonizes with the principles of our faith. The error we reject. We have truths revealed from heaven in the present age which we have to declare to all people, but we impose them upon none. We admire the self-sacrifice exhibited by good men and women of all creeds in their endeavors to benefit humanity, including the care of the indigent and afflicted, the institutions erected as asylums and refuges for the destitute, and believe that the benevolence and charity thus exhibited will be accepted of the Lord and receive their full reward.

Our message is one of love and mercy and light; not to deprive any sect or party or persons of the good they have, but to increase it and bring them nearer to God. Our religion is not hostile to real science. That which is demonstrated, we accept with joy; but vain philosophy, human theory and mere speculations of men, we do not accept nor do we adopt anything contrary to Divine revelation or to good common sense. But everything that tends to right conduct, that harmonizes with sound morality and increases faith in Deity, finds favor with us no matter where it may be found.

We believe in praise and prayer both in public and in the home.

Music is assiduously cultivated among us. Our choirs are far above the average. Instrumental as well as vocal music is taught by numerous professors. Family as well as secret prayer is taught to all Latter-day Saints. They are also admonished to observe the Word of Wisdom, which includes abstinence from the use of tobacco, intoxicants, and stimulants that excite the nervous system and are harmful to the body; also to abstain from excessive indulgence in meat, and to be obedient to all Divine commandments. In this there is no bondage, but encouragement to avoid all evil and cleave to all that is good.

As this is the season of feasting and recreation, we exhort our people to the observance of temperance in their pleasures and enjoyments. Not to go to extremes in anything, but to exercise moderation in everything. This is a special time to administer to the wants of the poor; to visit those who are in need and comfort all who mourn; to bring about unity in family associations; to bury discords and disputes; to extend mutual forgiveness of faults; to promote general harmony and good-will. We urge this upon all members of the Church.

We are grateful for the prosperity which has attended our people, for their progress and prospects, and for the success of the work in which we are engaged, at home and abroad. We invoke the blessings of heaven upon the saints in all their abiding places and wish them a Merry Christmas and a Happy New Year, with the assurance that when He whose right it is to reign shall come again to earth, accompanied by the holy ones who have been true and faithful, among whom will figure prominently the Seer and the Patriarch of the nineteenth century, who were so closely united in life and mingled their blood together in death as martyrs, all they who are also true unto the end will mingle in the grand festivities of the joyful occasion of the earth's redemption and the universal triumph of righteousness and peace.

JOSEPH F. SMITH,
ANTHON H. LUND.
JOHN HENRY SMITH.

TO THE GIVER.

To the giver shall be given;
If thou would'st walk in light
Make other spirits bright;
Who, seeking for himself alone,
Ever entered heaven?
In blessing we are blest,
In labor find our rest:
If we bent not to the world's work
Heart and hand and brain,
We have lived our life in vain.

C. SEYMOUR.

HORACE GREELEY'S SORROW.

We publish below a pathetic letter written by Mr. Greeley on the death of his little boy. Notwithstanding the fact that more than thirty years have passed since the words were written, they will awaken sympathy in many a heart that has known a similar grief:—

My friend:—The loss of my boy makes a great change in my feelings, plans and prospects. The joy of my life was comprehended in his, and I do not now feel that any personal object can strongly move me henceforth. I had thought of buying a country place, but it was for him. I had begun to love flowers and beautiful objects, because he liked them. Now, all that deeply concerns me is the evidence that we shall live hereafter, and especially that we shall live with and know those we loved here. I mean to act my part while life is spared me, but I no longer covet length of days. If I felt sure on the point of identifying and being with our loved ones in the world to come, I would prefer not to live long. As it is, I am resigned to whatever may be divinely ordered. * * * We had but few hours to prepare for our loss. He went to bed as hearty and happy as ever. At five a.m. he died. * * * His mother had bought him a fiddle the day before, which delighted him beyond measure; and he was only induced to lay it up at night by his delight at the idea of coming up in the morning and surprising me by playing on it before I got up. In the morning at daylight I was called to his bedside. The next day, I followed him to his grave! You cannot guess how golden and lovely his long hair (never cut) looked in the coffin * * * Pickie was five years old last March. So much grace and wit and poetry were rarely or never blended in so young a child, and to us his form and features were the perfection of beauty. We can never have another child; and life cannot be long enough to efface, though it will temper this sorrow. It differs in kind as well as degree from all that we have hitherto experienced.—Horace Greeley.

IRREVOCABLE.

What thou hast done, thou hast done: for the heavenly horses are swift;
Think not their flight to o'ertake,—they stand at the throne even now.
Ere thou can'st compass the thought, the immortals in just hands shall lift,
Poise and weigh surely thy deed, and its weight shall be laid on thy brow:
For what thou hast done, thou hast done.

What thou hast not done remains, and the heavenly horses are kind;
Till thou hast pondered thy choice, they will patiently wait at thy door.
Do a brave deed, and, behold! they are farther away than the wind,
Returning, they bring thee a crown, to shine on thy brow evermore;
For what thou hast done, thou hast done.

Mary Wright Plummer.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 5, 1911.

THE NEW YEAR.

We are now standing on the threshold of a new year, the old year, with all its troubles, anxieties, failures, and successes, having fled into the past.

The twelve months ahead might justly be compared to a blank sheet of paper, white and smooth, with nothing written upon it from which a lesson of wisdom or profit may be learned. The question naturally arises, and properly so: What will be indelibly written upon the face of the sheet at the close of 1911? The answer is simple but impressive. The history of a world, which is ever throbbing with life and movement, will be written thereon. The precise nature of the year's happenings cannot now be forecast nor yet imagined, but will depend largely upon the attitude of the individual members of the human family. One of the holy prophets of old has said: "I know that God granteth unto men according to their desires, whether it be unto death or unto life" (B. of M., Alma 29:4), so that, in every instance, if a man desires that which is good, and seeks it diligently, good will come to him, but if he loves evil, and yields to its seductive influence, evil will be his reward. Under this divine law, it is well within the power of man to win an honorable name in the world, and to attain salvation, yea, even exaltation and glory in the world to come. He may not turn to others and ask, or demand, this precious boon, but he may safely turn to himself, and, relying upon the divine attributes of Deity in his soul, and putting forth continuous and never-wearying efforts for righteousness, rise to heights of victory never before dreamed of in human philosophy. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1. Cor. 2: 9.)

Facing the New Year, with eager expectancy and fond hopes of success, much depends upon the attitude of one's mind. If with a smile upon the countenance one takes a bright view of life, life will be bright, but if, unfortunately, one takes a sombre view, it will be sombre, or will be even dark and dismal to the gloomy-minded. Life is a many-sided picture with lights and shadows throughout. Anyone who looks for the bright side of the picture

will surely find it, as the dark side will be apparent to all who look for it.

You may depend upon it, that the individual who assumes a negative attitude and says with never-failing constancy: "I am miserable and unhappy," will be so, for the very reiteration of such a claim tends to the condition that is so undesirable; while, conversely, the individual who with equal persistency says that he is well and happy, will naturally gather around himself an atmosphere of happiness that will buoy him up and impart comfort and courage under the most trying conditions of life.

Possibly that which will contribute most largely to permanent happiness is the adoption of a pure and lofty purpose—a purpose worthy of a man's best and noblest effort in the attainment. Difficulties are in the way, obstacles must be surmounted, life itself, his own precious life, must be sacrificed, perchance, to attain the end in view—no matter, moving on a plane far above the sordid things of earth, he pursues the even tenor of his way and is supremely happy.

To the elders in the European Mission, a great and noble purpose is not lacking. Under Divine authority they have become the willing standard-bearers of God's truth, swift messengers of life and salvation to the nations afar off, earnest advocates of the gospel of the meek and lowly Jesus, who led "captivity captive" and ascended to a throne of power on high.

The grave and mighty responsibility of searching out the honest in heart rests upon them, and embodies within itself a purpose that may well engage their attention in the coming days of the New Year. They should be humble, studious and prayerful, and, in all things and in all ways, be devoted to the cause of the Master. A slothful servant will be beaten with many stripes, but the willing and obedient will receive the plaudit, "Well done thou good and faithful servant, enter into the joy of thy Lord."

Every moment is precious, while time frittered away and lost will be followed by a life-long regret. Purity of thought, purity of motive, purity of action, will win the favor and blessing of God and bring unbounded success. And therein lies happiness. Souls are priceless in the sight of our Maker, and the conversion unto Christ of but a single one will ensure to the elder joy unspeakable with that soul in heaven.

Elders in Israel, as you go forth to gather the harvest, ever bear in mind the mark of your high calling. Be ye comforted, be ye blessed, be ye abundantly successful in your labors of love, and may you show by precept and example your worthiness to be called servants of the true and living God.

The pursuit of earthly objects alone is not only disappointing, but will surely lead to misery, if not despair. The case of Prince Bismark, the great German Chancellor, comes vividly to mind. He is reported to have said to a visitor upon one occasion: "I feel

weak and languid, but not ill. My illness is the want of the joy of life. My existence is no longer of any use. I have no official duties, and what I see as an onlooker gives me no pleasure. Should I live longer, it will still be the case. I feel lonely. I have lost my wife, and as regards my sons, they have their own business. With growing age I have lost interest in agriculture and forestry."

These pathetic utterances strike a cold chill to the heart, and remind one of the observation made away back in antiquity by the far-seeing author of Ecclesiastes: "What profit hath a man of all his labor which he taketh under the sun. * * * I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit. * * * And I gave my heart to know wisdom, and to know madness and folly; I perceive that this also is vexation of spirit, for in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow."

Great has been the life work of the distinguished German, but it has evidently not given him a satisfaction that can fill his declining years with peace and happiness. To enjoy these in life's evening, when the shadows become deep and dark, a man's life work must be calculated for eternity. That alone gives full satisfaction, when the vanity of all earthly things appears in its stern reality.

The following lines by Edmund Vance Cooke embody a sentiment that is pertinent and uplifting to a marked degree:

Did you tackle that trouble that came your way
With a resolute heart and cheerful,
Or hide your face from the light of day
With a craven soul and fearful?
O, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only how did you take it.

You're beaten to earth? Well, well what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why the higher you'll bounce,
Be proud of the blackened eye!
It isn't the fact that you're licked that counts;
It's how did you fight—and why?

And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why, the critic will call it good.
Death comes with a crawl or comes with a pounce,
And whether he's slow or spry
It isn't the fact that you're dead that counts,
But only how did you die?

The *Star* takes this early opportunity to wish the elders and

saints generally, of the European Mission, a happy and highly prosperous New Year, with unbounded success in all the varied walks of life, but more especially in their important labors pertaining to the work of God.

RUDGER CLAWSON.

THE GOSPEL OF PRINCIPLES.

ONE of the most evident facts concerning the gospel of Jesus Christ is that it consists of certain principles. These are first, Faith in God and His Son Jesus Christ. The second is Repentance. The third Baptism for the remission of sins. The fourth, the bestowing of the Holy Spirit through the laying on of the hands of God's servants. Most Christians believe in the first of these, but discard the rest; but the Bible teaches them all. The truth is, many take the sacred record as their guide, but forget to follow its instructions. As the Savior did not explain all of His message at the one time, many consider some of His teachings are quite unimportant. The scriptures, however, are plain, and show that all of His teachings are essential parts of His message, and give the reasons why we are required to obey them. We are told what they are for so we can do them. Reading the scriptures, we learn that faith in God creates the desire within men to live in true relationship with Him. The story of the sending of His Son to save the race from sin and sorrow, if men will but listsn, will awaken in their minds faith and confidence in their Maker. Then comes the second principle of the gospel, for when touched with the simple message, men desire to repent from their sins. The former desires have gone and they begin to hate the things which before they cherished. Having repented of their sins they are then led into the waters of baptism; the third principle, where under divine direction they are immersed by the servants of God and their sins are forgiven them. They are made clean and are prepared to take the next step, for they then receive the gift of the Holy Spirit, which power is imparted through the laying on of the hands of God's chosen servants.

These are the simple steps in the plan for our salvation as explained by the Savior and all of His Apostles. If men have been alienated from God they are brought near, for the sin that once separated them is now removed. The true relationship has been restored. Once bruised, broken and sin stained, they can now stand pure and erect in the sight of their Maker, for through obedience to the gospel they have become new creatures. Not by faith alone, but through obedience to the other principles also, for while each does its own certain work, yet each depends upon the rest, and men cannot be saved unless they obey them all. Faith does not do the actual work of repentance, though it leads

men to it. Repentance does not do away with baptism, though it leads men to obey that sacred ordinance, while baptism does not impart the Spirit of God but prepares the hearts of men for the reception of it. Each principle does its own work, and yet each works in perfect harmony with the rest. Take one away and you might as well destroy them all, because not one of them can be of value without the aid of the rest. The work of the first can only be realized as the last is completed. For what benefit is faith in God if men remain separated from Him by their sins, or what does it benefit a man to be baptized if he has no faith in the sacred ordinance. Thus we see that each and every principle of the gospel is necessary and essential in its proper order and arrangement. The seed that is sown in the ground does not merely depend upon the soil it is placed in, but it comes under the influences of the air and sunlight, and through the aid of these it grows and blossoms. It is the same with the seed of gospel truth which first sown in man's heart and mind, strikes root, and subjected to the necessary conditions of the gospel will remake the man in the likeness of Jesus Christ. The seed will blossom. The man will become the child of God.

There are Christians who strive to reach this result by another way. They have certain notions of their own, or their own way of interpreting the scriptures, but salvation can only be accomplished by their obeying the principles and ordinances of the gospel in the right way and in the right spirit. Their own theories must be abandoned. If God has intervened in man's struggle with sin it is because He knows men cannot succeed along lines of their own, even if the scriptures are the basis of their theories and doctrines. Many Christians believe in their interpretations of the Bible, and overlook the actual teachings contained in it, and many have deceived others as well as themselves, and while it may appear strange yet it is true that for more than seventy years the elders of the Church of Jesus Christ of Latter-day Saints have been trying to lead men back to the Bible. The trouble with Christians is to get them to believe what they think they believe, for it is the hardest thing in the world to get them to believe in the actual words and teachings of Jesus Christ. He taught faith; He taught repentance; He preached baptism for the remission of sins, and the necessity of being born of the Spirit, and when He was about to depart He sent His disciples into all the world with the very same message and the same principles and with the same power and blessings. The gospel is not haphazard. It is clear and definite. If men will obey its principles they will know of its truth. It took the life of Jesus to establish it, and if He was willing to endure the cross that we might receive it and enjoy its glorious benefits, surely we should be willing to receive what He died to give. In His death He made life possible, but life glorious and permanent can only be communicated to us as we obey His

teachings contained in His gospel message. It is the only way. We must have faith in God, repent of the sins committed against Him, enter into the waters of baptism for the remission of sins committed, and under Divine directon receive the Spirit of God which makes all things new. That is God's way and it is sure.

Glasgow. F. L. NEWTON.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home December 29th, 1910, per s.s. *Canada*: From Great Britain—Mark H. Green, William L. Parry, Isaac Read, John C. Cannell, Silas Hinckley, George M. Bybee, Jr., Charles Z. Romeril. From Switzerland and Germany—John Henry Buhler, Emil Kauer. With the company were six emigrants. Elders Hyrum H. Salisbury and L. R. Hamilton of the British mission have been honorably released and sailed for home December 31st, 1910, per s.s. *Caronia*.

Baptisms.—At a baptismal service held at "Deseret," South Tottenham (London conference), on December 14th, Elder G. W. Carlisle baptised one convert.

One more person was added to the Church of Christ by baptism at Belfast, Ireland (Irish conference), upon the afternoon of December 22nd, 1910. The ceremony was performed by Elder H. R. Merrill.

Two converts were baptised Thursday evening, December 22nd, 1910, at No. 40 Donegall Street, Belfast (Irish conference.) Elder I. Melvin Osborn officiated.

A baptismal service was held in the Oldham Public Baths, Middleton Road, Chadderton (Manchester conference), December 31st, 1910, when one more soul was added to the fold. Elder A. F. Wilson officiated.

At Portsmouth (London conference), on December 28th, 1910, two converts were baptised in the open sea by Elders C. B. Petty and Carl Eddington.

Successful Socials.—A successful social was held in the Rochdale branch (Manchester conference), on December 26th, 1910, in honor of Elder J. H. Bankhead, who has been released to return home. A nice present was given him, and a pleasant evening was spent. There were about sixty saints and friends present. Light refreshments were served.

On Monday, December 26th, 1910, at Westgate Hall, Bradford (Leeds conference), the officers and teachers of the Sunday School entertained the children of the branch at a Christmas tea party. About sixty children enjoyed themselves in games and other amusements. In the evening, members of the Sunday Schools ren-

dered an interesting program, which was very pleasing to the large gathering of parents and friends.

On Monday, December 26th, 1910, a very successful social was given at 31 King Street, Wigan (Liverpool conference). An enjoyable time was had by all. About thirty saints and friends were present. A dainty lunch was served and games played.

About one hundred saints and friends of the Blackheath branch (Birmingham conference), enjoyed themselves at a social held in the Cross Hall, Monday, January 2nd, 1911. Professor Jones of Old Hill, again favored us with some excellent selections. Much credit is due Mr. Tout and others who contributed to make the affair a success.

An entertaining social was held Wednesday evening, December 28th, 1910, in the Temperance Hall, Hanley, Staffordshire (Birmingham conference), in honor of Elder D. G. Selman, who has been released from his missionary labors in England, and is now returning home. A number of saints and friends were present, with Sister Howard and several elders of the conference. The evening's program consisted of songs, recitations, a few games and refreshments. Elder Selman was presented with a nice stick pin. He afterwards spoke for a short time in a very feeling manner.

A very successful social was held December 30th, 1910, at Thrift Hall, Pasture Street, Grimsby (Hull conference), where one hundred saints and friends met and had a very enjoyable time together. After a short program was rendered, which was a credit to all concerned, the evening was spent in playing games and enjoying the refreshments that were served. All took an active part, and seemed well pleased with the evening's entertainment.

A tea and social evening in connection with the Sunday School was held in the room of the Temperance Hall, Walsall (Birmingham conference), on Tuesday, December 27th, 1910, at 7:30 p.m. The arrangements were carried out by the members of the Sunday School, and the tea, which was of a very pleasant and enjoyable nature, was well served by the sisters of the branch. There was a good number of friends present, and they enjoyed themselves very much, and hoped it would not be long before another social evening was held. A good number of pleasant games were indulged in, after which the superintendent of the Sunday School, Brother J. Carter, presented several beautiful books to the children of the School for their regular attendance and good conduct. We were also favored with the presence of President T. F. Greenwood, and Elders Sargent, Davis, Sessions, and others. Songs, recitations, etc., were rendered by Brothers Pitt, Assistant-superintendent Carter, and the Misses Pitt and Crumpton.

On Wednesday, December 28th, 1910, a social was held at 144 George Street West, Hyde (Manchester conference), in honor of Elders J. H. Bankhead and H. C. C. Rich, who have been honorably

released to return to their homes in the mountains. Each was presented with a set of knives and forks given by the saints and friends of the Hyde branch.

A farewell party was held in honor of Elder W. S. Beatie, Saturday night, December 31st, 1910, at 40 Donegall Street, Belfast, Ireland (Irish conference). A pleasing program was rendered, after which refreshments were served. Elder Beatie has fulfilled a good mission, and will take the love and esteem of the saints and elders with him when he leaves our midst.

A very successful tea and concert was held in the Leeds branch of Leeds conference on Tuesday, December 27th, 1910. The young ladies gave a short, but very enjoyable concert, after which those who were present indulged in games, etc., and a very enjoyable time was had by all. The sum of £1 0s. 8d. was realized, which will be expended for music for the choir.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson VII.—Baptism.

Text: We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; * * * *Articles of Faith*, 4.

I. Nature of Baptism.

1. Third principle and first essential ordinance of the Gospel. (Explain distinction between a principle and an ordinance.)
2. Witness of covenant between the repentant sinner and his God. (B. of M., Alma 7: 15.)
3. Condition on which remission of sins is promised. (Acts 2: 37, 38; Mark 1: 4; Luke 3: 3; Acts 22: 16; B. of M., II. Nephi 31: 17; III. Nephi 7: 24-26; 30: 2; Doc. and Cov. 19: 31; 55: 2; 68: 27; 76: 51, 52; 84: 27, 74.
4. Means of admission to membership in the Church of Jesus Christ. (Doc. and Cov. 20: 37; B. of M., II. Nephi 31: 17; III. Nephi 28: 18.)

II. Establishment of Baptism as an Ordinance.

1. The requirement of baptism made known to Adam. (See P. of G. P., Moses 6: 52-62; note in this connection that faith, repentance, water baptism and the reception of the Holy Ghost, in other words, the first principles and ordinances of the Gospel, as revealed in this last dispensation, were taught to Adam.)
2. Adam receives baptism (same chapter, verses 64-66.)

III. Fit Candidates for Baptism.

1. Only those who are prepared through faith and repentance. (Doc. and Cov. 20: 37; Doc. and Cov. 20: 71; compare Acts 2: 37, 38; B. of M., III. Nephi 7: 24-26.)

2. Children under the age of responsibility are therefore not eligible. (a) Infant baptism unreasonable. Young children are incapable of exercising intelligent judgment as to right and wrong, as to good and evil; they are therefore not responsible. Faith and repentance cannot be expected of them. In justice they cannot be judged by a law they have not learned and cannot comprehend. (b) Infant baptism unscriptural. (Bible scripture neither authorizes nor condones the baptism of infants. Book of Mormon scripture condemns the requirement of infant baptism as sinful and iniquitous. (B. of M., Moroni 8; read the entire epistle.) Modern scripture forbids the baptism of infants. (Doc. and Cov. 20: 71: compare 68: 25-27.)

General reference: "The Articles of Faith, Lecture VI, pp. 122-130.

DIED.

Dinsdale.—At Darlington, Durham Co., December 10th, 1910, Albert Victor Dinsdale; born June 25th, 1910.

Clapham.—At Bradford, Yorkshire, England, December 21st, 1910, Sister Mary Fowler Clapham, aged 82 years. The deceased was baptised on September 16th, 1899, by Elder H. C. Burton, and confirmed by Elder Charles Woolfenden.

Lovett.—November 21th, 1910, in Salt Lake City, Utah, George D. Lovett, son of James T. Lovett and Mary Ann Dennis, born December 31st, 1866, in Nottingham. He emigrated to Utah in 1883, and in 1888 returned to England on a mission, laboring in the Sheffield and London conferences. Funeral services were held November 27th, 1910, and interment took place in the city cemetery.

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